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Nevertheless, his method of using the gospel data does not always commend itself. For example, sometimes he would make a "distinctively Roman touch" a criterion of a gospel writer's accuracy in reporting the trial of Jesus (pp. 255 f.); but may it not be that these realistic touches are due to experiences which Christians of a later generation in Gentile lands were undergoing at the time the gospels were written? Altogether too little account is taken of the situation in which the gospels were written, and perhaps the author is too ready to assume that conditions in Palestine would always conform exactly to regular Roman procedure in other provinces.

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**Prayer in Its Present-Day Aspects.** By James M. Campbell. New York: Revell, 1916. Pp. 153. \$0.75.

The first six chapters of this book remind the reader of the changes which, almost unnoticed, have come over the prayer habits of Christians during the past few decades. The rest of the book seems to be written more in the vein of the usual devotional treatise upon this great subject. The "man in the street" is asking questions about prayer which are not even hinted at in these sermons; and the careful Christian psychologist would hardly agree with many of the conclusions here advanced, especially on such subjects as: "answers to prayer," "intercessory prayer," "prayer for healing," and "the psychology of prayer." A book of this sort greatly limits its field of usefulness by failing to weigh the problems and the data from experience which fill so many recent books.

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**The Heart of Buddhism—An Anthology of Buddhist Verse.** Translated and edited by K. J. Saunders. London: Oxford University Press, 1915. Pp. 96. 1s. 6d.

The author has put into this booklet of verse and story some of the choicest ethical and religious selections which pass current in oriental Buddhist circles today. While recognizing the fact that these passages are inadequate for the larger needs of our time, Mr. Saunders has handled them with sympathy and fairness. If all the oriental scriptures could be presented in such an attractive style as this, they would undoubtedly reach a much wider reading circle in America.

**Faith in a Future Life (Foundations).** By Alfred W. Martin. New York: Appleton, 1916. Pp. xvii+203. \$1.50.

All of Mr. Martin's works are characterized by an attractive simplicity, clarity, and straightforwardness of thought. In his four previous books, dealing with the life of Jesus, the origin of Christianity, and the leaders and scriptures of the various great religions, the author has shown exceptional ability to appreciate the good qualities in the various faiths, and yet point out, in all fairness and kindness, the weak and outworn elements in each faith. In the present book Mr. Martin analyzes several of the leading theories of immortality which have been advanced among Christians, Spiritualists, Theosophists, and in the psychical research movement. From his own point of view none of these older theories is vitally sufficient for present-day consideration. He does, however, regard a personal future life as essential from an ethical point of view. Not that one cannot and ought not to be highly moral without such a hope; but that the very struggle for, and attainment of, character, and the development of an unselfish interest in others, opens up such vast reaches of possibility in man's life that the conviction of the necessary continuity of life becomes second nature to him; he cannot avoid it. Nothing less than an unlimited future of growth and service can possibly satisfy the divine craving which has been created within him by the very process of living thus unselfishly.

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**The Psychology of Religion.** By James H. Snowden. New York: Revell, 1916. Pp. 390. \$1.50.

Dr. Snowden has here massed together, within a comparatively brief compass, most of the elementary facts which the average minister or layman needs to know concerning the psychology of religion. The book is exceptionally interesting, is simple and direct in style, abounds in concrete and well-chosen illustrations, and represents a high degree of scholarship. It is arranged for use as a classroom text. A wide-awake adult class could find here many stirring topics for discussion. The book is characterized throughout by a quiet dignity, a refinement of spirit, and a moral earnestness which should render this work unusually effective.